WORKERS OF THE WORLD UNITE.

THE INTERNATIONAL SOCIALIST

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All for the Cause.

Hear a word—a word in season; for the hour is drawing nigh
When the cause shall call upon us, some to live and some to die.

He that dies shall not die lonely, many a one hath gone before;
He that lives shall have no burden heavier than the life they bore.

Nothing ancient is their story—e'en but yesterday they bled;
Youngest they of earth's beloved, last of all the valiant dead.

E'en the tidings we are telling was the tale they had to tell;
E'en the hopes that our hearts cherish was the hopes for which they fell.

In the grave where tyrants thrust them lies their labor and their pain;
But, undying, from their sorrow springeth up the hope again.

Mourn not, therefore, nor lament it that the world outlives their life:
Voice and vision yet they give us, making strong our hands for strife.

Some had name and fame and honor, learned they were and wise and strong;
Some were nameless, poor, unsheltered, weak in all but grief and wrong.

Named and nameless, all life in is; one and all they lead us yet;
Every pain to count for nothing, every sorrow to forget.

Hearken how they cry, "O happy, happy ye that ye were born
In the sad, slow night's depa.ting—in the rising of the morn.

"Fair the crown the Cause hath for you, well to die and well to live,
Through the battles, through the tangle, peace to gain or peace to give."

Ah, it may be! Oft, meseemeth, in the days that yet shall be,
When no slaves of gold abideth 'twixt the breadth of sea to sea.

Some shall pause awhile and ponder on the bitter days of old,
Ere the toil of strife and battle overthrew the curse gold;

When 'tixt lips of loved and lover solemn thoughts of us shall rise;
We who once were fools defeated, then shall be the brave and wise.

Life or death, then, who shall heed it—what we gain and what we lose?
Fair flies life amid the struggle, and the cause for each shall choose.

Hear a word—a word in season; for the day is drawing nigh
When the cause shall call upon us, some to live and some to die.

—WILLIAM MORRIS.

"ONLY" A WORKER.

"ONLY a workman!" Let rich loafers chatter!
Wealth of the world's good things makes not men good:
What can mere money buy of things that matter?
What counts? The Cause! And who? The brotherhood!

"Only a workman!" Big of brain, clear-sighted,
Hale, stout of heart, and clean of life and limb;
Aye but a wage-slave! Scorned, and spurned and slighted
By fools who thrive thro' toil of men like him!

"Only a workman! Scan his education"—
So sneer proud, book-cramm'd school-men, small of mind:
He sows good seeds of class emancipation!
They teach false creeds, the poor in chains to bind.

"Only a workman!" Trusted, loved, respected;
A Socialist who spreads truth's living light,
And serves his comrades truly, unaffected
By praise of blame, who wars but for the right.

"Only a workman!" Are not all men brothers?
Though wealthy idlers loaf life's chance away:
He who lifts loads and uplifts lives of others
Speeds on the world-wide dawn of Freedom's Day.

ELLA TWYNAM.

Freedom.

AUSTRALIAN VARIETY.

The word freedom is used in ways so conflicting, especially in these days of peace, wastage and good will, that most people have the haziest notions of what freedom actually means. The vast majority of the people in any given country believe, of course, that they alone are the freest of all free people. Their schools, churches and papers teach them so because the capitalist class—who control these institutions—wish the exploited working class to feel free.

Socialists point out that freedom as far as the working class of ALL countries is concerned, is practically non-existent. Certain "rights" such as freedom of speech, freedom of the press, freedom of association are supposed to be enjoyed by nearly all races. But in any country when the use of these rights is dangerous to the capitalist class of that country, as in times of domestic industrial troubles, and national excitement, these rights are ruthlessly swept by the board.

Suppose that in Australia we enjoyed the three rights named above. We would then be just ON THE FRINGE OF FREEDOM, for these are the keys that will soon open the door of true freedom—Economic Freedom.

Economic freedom is the freedom which guarantees the RIGHT TO LIVE. In NO country on the earth, do the workers enjoy the right to live, since they have not the RIGHT TO A JOB. This is so because under capitalism (the system of Production for Profit) there is NEVER ENOUGH WORK FOR ALL. This necessitates the presence of a standing army of unemployed. Outside the factory gates stalks hunger; inside is the ever present fear of the outside work seekers. Hence the swinish scramble for jobs.

Since these conditions obtain in all countries, by what stretch of imagination can one say that the working class of any country enjoys freedom?

Freedom is a grand theme for obese orators. Examined from a material standpoint, that which we call freedom quickly loses its sparkle.

We quote the "Sydney Daily Telegraph" of June 20, that journal evidently wishing to help us examine the word freedom from a materialistic standpoint:—

"DISSATISFIED WORKER."
INDUSTRIAL LAW POINT.

MELBOURNE, Tuesday.—The High Court judges gave their reserved decision in the appeal affecting the rights of unionists as far as the question of dismissal by an employer is concerned. The Court of Petty Sessions, Hobart, had dismissed an information laid against Peacock and Co., Ltd., jam manufacturers, that they had discharged Edward Jabez Batchellor from the company's employ by reason of circumstance that he was a member of the Enginedrivers and Firemen's Association. The police magistrate upheld the view stated by Mr. Lord, director of the company, that he had DISCHARGED BATCHELOR BECAUSE THE MAN WAS DISSATISFIED. The magistrate's decision was appealed against on the grounds amongst others, that there was not sufficient evidence upon which the magistrate could find that the defendant company was not actuated by the reason alleged in the charge.

Mr. Justice Rich read a joint judgement of himself and Mr. Justice Duffy agreeing with Mr. Justice Barton, upholding the reason of the magistrate.

Mr. Justice Isaacs delivered a dissenting judgement. He was of the opinion that the appeal should be allowed. The facts were so strong and clear that the case could not, in his opinion, be regarded otherwise than an experiment by the respondent company as to the possibility of depriving the Arbitration Court of the power of determining an industrial claim by GETTING RID OF ANY EMPLOYEE WHO TOOK PART IN IT. The employer's demand simply meant, "GIVE UP YOUR CLAIM OR YOUR BILLET."

Mr. Justice Higgins agreed with Mr. Justice Isaacs. If the present appeal were not allowed, it would seem that every man who was covered by a plaint in the Arbitration Court could be dismissed, the employer merely saying, "If you are dissatisfied you can go."

By a majority judgment, the appeal was dismissed, with costs, and the MAGISTRATE'S DECISION STANDS.

This incident, nciely described under the heading, Industrial Law "Point," evidently settles another "right" to demand a reasonable excuse for being fired.

To shed further light on the significance of the words, "Our Freedom," we read in the same journal that the Pig Market is firm, while the Labor Market is slack.

Here's to Freedom.

THE PIONEERS OF PROGRESS.

Eugene Debs.

When great changes have occurred in history, when great principles have been involved, the majority have always been wrong, the minority right. The pioneers of progress, the pathfinders in the wilderness, the evangels of advancing civilisation, have all been undesirable citizens.

Jefferson, Franklin, Hancock, Adams, and Patrick Henry, they had convictions and courage. You are teaching your children to revere their memories. All, all of the respectable majority sleep in forgotten graves.

So it was again in the great Abolition movement, a little over a half century ago. William Lloyd Garrison mobbed—Wendell Phillips threatened—Harriet Beecher Stowe and John Brown, all, all of them had to pay a penalty, all had to suffer; and while I am upon this subject I must not fail to pay a brief tribute to John Brown, the greatest hero of them all. John Brown, the man who dared to face the world alone, to strike that immortal blow!

How quickly he was arrested, and, after a mock trial, sentenced to be hanged! But he smiled serenely. His work was done. He was triumphant. He had simply been an instrumentality in the hands of the Almighty for the overthrow of chattel slavery, which cursed American soil for 143 years. And he was strangled to death, and his brave soul went its way to the farther shore, and almost the entire nation applauded that monstrous crime.

Do you remember the passionate cry of Victor Hugo from across the Atlantic, "My God. Think of a Republic murdering a Liberator!" John Brown was greater than George Washington. When he was judicially murdered in 1859, according to the verdict of an overwhelming majority, he was a monster of iniquity.

Ten years passed. He was no longer a monster, but a fanatic. Ten years more passed. He was not a fanatic, but misguided. Not long ago the State of New York brought the body of John Brown home, received it with great ceremonial, and the Governor declared the spot where John Brown's dust reposes the most sacred soil in the boundaries of that Commonwealth.

There is something splendid in the espousing of a righteous cause in its infancy.

THE BLUE STRIPE.

OLIVER GORDON.

Not of the regimental blue,
This bard is a dispenser,
But of a rubbed-out word or two,
That horrifies the ——.

Lets more than Colonel Sherman tell
With visions full of terror,
That Peace is bliss for —— is ——
(Excuse the Colonel's error).

The dove is, with its olive bough,
The Son of Man saluting,
Are these what clergymen avow
Apostles of ——?

If Love is simply Paradise
Where cherubs fly so ruddy,
Along with angels twice as nice,
The other thing is ——.

Speak! Patriots of little fear!
Thy words shall be requited,
Let others follow in the rear
(The last line is omitted.)

THE WORLD MAKER.

By Berton Braley.

I am Discontent.

I am the Foe of Things as They Are.

The Fighter for Things as They Ought to Be.

It was my unrest with Chaos that brought about the ordered Universe.

Through the ages I have burned in the hearts of men, driving them ever forward to better things.

I have been the Inspiration of poets, the Urge of warriors, the Impulse of statesmen and the Ardor of martyrs.

Greed and Tyranny and Sloth and Privilege have ever reviled me, for they held me in fear, knowing me for their inevitable doom.

I am the spirit of Invention, of Achievement, of Reform.

I am the lover of True Order, but the hater of Established Evil and Vested Injustice.

I am the flame in which the Dross of things is consumed that the Pure Metal may remain.

I make the Thinkers think and the Dreamers dream.

I am Doubt, I am Change, I am Progress.

I am Discontent.

TO UNATTACHED SUPPORTERS.

Whosoever you are, if you believe in Scientific Socialism, you must recognise the need for organisation. Why not set a good example to the workers whom you come in contact with, and whom we know you try to educate, by joining up with the A.S.P.

If there is no BRANCH in your locality, you can become a MEMBER AT LARGE, and thus become a REAL LIVE WIRE.

For further information, drop a line to the General Secretary, A.S.P., 115 Goulburn Street, Sydney.

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Arbitration.

THE MODERN FARCE.

By C.F.C.

An interesting sidelight on Arbitration as a "solution" to the "Labor problem" was presented at a conference presided over by Judge Rolin in Sydney last week.

A class struggle skirmish had arisen between the employers and employees in the building trades. The craft unions in that industry—Bricklayers, Plasterers, Carpenters and Joiners, Plumbers, Slaters and ALL the other craft unions in that ONE industry—are claiming a 44-hour week, and Judge Rolin who, of course, is an expert in building, sat to "settle" the dispute.

Judge Rolin is a fair sample of the adjudicator at such tribunals. He is not, of course, unconsciously class biassed. Such little accidents as, say, birth in a middle class or upper class environment, education in a Great Public School, followed by a few years at the University, with a study of Law (a study of the "rights" of Property) thrown in—in short, a lifetime spent **outside** the life of the working class, does not prejudice the outlook of any man.

The workers' case for their sole claim, the 44-hour week, was opposed by TEN of the most brilliant advocates of the master class, secretaries, for the most part, of the Employers' Associations in the Building Trade. The unionists were represented by ONE layman advocate.

In supporting the men's contention it was pointed out, taking travelling time into consideration, 11 to 14 hours per day is the daily routine.

From Judge Rolin's remarks it was inferred that reckoning in travelling time, he looked upon 11½ hours as a normal day (incidentally, Justice Higgins does not). As a solution of the travelling difficulty, the learned judge urged that **in the interests of efficiency and the economical running of the industry**, the only apparent solution of the travelling time difficulty was for the men to live at, or near, the centre of the area generally operated in by the workers.

This, stripped of jargon, means that the workers should further concentrate into the already cruelly-congested areas, so that the sacred Profits of Plute shall not be threatened. Details such as the mental and physical development of working class men, women and children—details such as these are—well—merely details.

Recognition of the identity of the interests of the master class was apparent in all the pleadings of the Employers' advocates. Their case was briefly this:—

"If the Court concedes 44 hours per week in connection with this dispute, the finding will dislocate work in all industries connected with building. Such an award will be an **incentive to all other workers** in the Commonwealth to apply for a reduction in working hours to 44 per week."

When will the workers develop a similar **Class Consciousness?**

For years the Arbitration Courts have been the happy hunting ground for the ten guineas a day lawyer and the ten guineas a week layman advocate! Year after year, we have seen the thrilling, inspiring spectacle of thirty or forty pounds a week Judges learnedly, scientifically doling out a "living wage" to members of the only necessary class in society. Time after time have these bewigged gentry in their "caustic criticisms" pointed out that the union who have the temerity to strike, show greater improvements in wages, hours and conditions than the unions, who keep to the constitution of the Arbitration Act.

As Socialists, we have no time for Arbitration. Arbitration Courts buttress the present system of Production for Profit, by securing the "right" of the capitalist class to the ownership and control of industries and socially necessary wealth, which ownership reduces "Labor to a slave function." The working class produces all the wealth in the world. It RUNS all the industries TO-DAY. And logically, wealth which is **socially produced** should not be **privately owned.**

When the workers unite on the industrial field in a union whose **main object** is to control and operate the means of production and distribution, and in the meantime get immediate improvements in wages, hours and working conditions, they will have no time for Arbitration Court farces which disintegrate their industrial strength.

Industrial Unionism, with the above revolutionary objective, is the need of the hour, and in this connection the Workers' International Industrial Union fills the bill.

Thrift.

What the Poor Should Do.

(By Jayem.)

In Melbourne a thrift campaign was held for a week. Its organisers were of the capitalist class, the majority being wealthy women. They pranced about city and suburbs, protected from icy blasts and rain, by expensive fur coats, and equally expensive skirts and boots. As one of them remarked, "It is impossible to get a pair of nice boots for less than £2/10/, and my last coat and skirt a plain gabardine without any sort of trimming cost seventeen guineas."

Of such are the individuals who told working class women it was their duty to observe thrift in their homes; to eat less meat, use less butter, and, above all, wear out their old clothes instead of buying new ones.

Some thrift enthusiasts organised a cooking demonstration. About 100 women of the working class attended. They sat patiently while the cook in charge showed them how to prepare a nourishing dinner for six hungry men, presumably wharfies, or street sweepers.

The dinner consisted of bean soup made from one penn'orth of bones; rabbit pie, made with one rabbit; jam roll, made with dripping.

Anyone who knows the size of a rabbit and its anatomy, can figure out the share of each one of six hungry laborers; also the joy of the individual who finds a fat fore leg, or half a rabbit's hind leg on his plate.

It is said Australians are excessive meat eaters, and for that reason so sadly irreligious; also too much meat causes "labour unrest," a term largely in use just now in the capitalist press.

The thrift campaign is designed to bring the working class to a sense of their crime in wanting good, square, meat meals, when they should cut down their allowance to a rabbit's leg, or its head, instead of buying a chop, or a decent steak.

Anyone who goes frequently to the Victoria Market (Melbourne) has a different tale to tell of the so-called extravagance of working class women. This pretty capitalist fiction is believed by members of various organisations, composed of meddlesome wowsers of the capitalist class.

At Victoria Market on Friday nights and Saturday mornings, the stock of old boots, second hand woollens, hats, etc., form a collection worthy of the notorious Petticoat Lane in London many years ago. This winter women are buying these dreadful clothes for their families, not knowing what germs of disease may lurk in them.

The high prices of boots and clothes in city and suburban shops, make it difficult for the mother of a family to provide for her children, unless she goes to second hand dealers. So these dealers at present in Melbourne are doing a good trade, and the boot repairers are busy with customers who are not mothers of children, but single men or women compelled to make their boots last "even unto the end," as a Christian hymn has it.

There is much grim humor, also a great deal of foolishness being talked by Melbourne women, patriots, who cannot understand the cause of present outrageously high prices of all commodities, especially drapery.

One woman complained recently that she was unable to buy anything cheaper than a seventeen guinea coat and skirt, just for morning wear. Women attended thrift meetings, clothed in expensive fur coats and boots costing two or three guineas. They are anxious to help in the thrift campaign—for other people. One wealthy dame suggested reduction in wages of charwomen on the ground that the women she employed occasionally was extravagant, and actually having her boy taught the violin, "a monstrous thing," in her opinion.

The thrift campaigners, so far, have not suggested any thrift in, or cutting down of profits amongst manufacturers of such commodities as wool for knitting socks. The price of wool for this patriotic pastime has gone up about 100 per cent., but there is no sign of a strike against the shopkeepers who are selling it.

There is something particularly vicious in the scheme for teaching State school children thrift, especially when their fathers are out of work, and the landlord is planning to put the bailiffs into the miserable "homes" of some of these children. Hundreds of boys are going barefoot in this cold, bitter weather, and for well-dressed, warmly clad, wealthy women to talk of thrift to the class to which these barefooted boys belong, is a refinement of cruelty.

According to the "Scientific American" (14/4/17), "clogs are coming in in London, in consequence of abnormal conditions of the leather market. Hundreds of school children are wearing clogs. Cost, 3/ per pair." The same paper humorously predicts that "very soon business men will clatter in clogs to business." If by business men is meant wage slaves, it is quite possible. So busy are British clog manufacturers that one firm last April declined an order from the Belgian Government for 100 thousand pairs of clogs. It is hardly possible, however, that members of the capitalist class will clatter in clogs. For them, in the matter of footwear, there's nothing like leather.

As the working class are being asked to observe thrift, and told the necessity of supporting the war savings certificate movement, it is interesting to be informed by members of the National Council of Women representing the capitalist class the reason why. This, it seems, is that most women by saving now can help "their soldiers" from being ground down by taxation on their return. Also the ethics of thrift should be taught in State schools, as is done in the United States. No doubt members of the National Council of Women were pleased to read the Federal Treasurer's Financial Statement for the year. A fine example of thrift is given there; and should appeal to the class that pays the taxes.

"To pay of censors and their staffs, £35,000; expenses in connection with prosecutions and investigations under the War Precautions Act, £1700." Socialists are sincerely pleased that these two items on the Commonwealth ledger do not show a bigger total; and at all times will advocate a still greater thrift in the direction of censors' salaries and those of their staffs. And considerably less might be spent under the War Precautions' Act so far as the working class are concerned. They vote for thrift here, every time.

The Machine Educates.

Capitalist education commenced when scientific machine production became permanent. The employing class found it would be to their interest to have the workers educated to the standard corresponding with the various stages of the process of production.

A very simple, general education was sufficient in the early stages, but when more scientific methods of production were applied, capitalist legislatures enacted more laws for the general education, and a compulsory rudimentary scientific education became general.

This enabled the manufacturers to reduce to the level of the common labourer skilled artisans, for by the perfection of the machine, and the average education a labourer has received, it enabled the capitalist class to practically obliterate the skilled labourer, the machine producing the quality that the skilled labourer used to produce.

This naturally gave rise to discontent amongst the skilled artisans, but as they had previously stood aloof with their craft unions, and disdainfully ignored the common labourer, they were forced to accept their position.

Agitation must naturally ensue, but the success of the capitalist class depends upon the deception of the working class, therefore it became necessary to apply ingenious methods, so they spent thousands of dollars to secure and maintain the working class in a religious mood, and encourage and keep up all kinds of religious machinery which will produce religious inspiration and make the worker submissive to the behests of the masters "it has pleased God to pass over them."

This proves very beneficial for producing "discipline" in the ranks of the working class, so it forms a great part of the compulsory education that the modern scholar receives.

The acceleration of the productivity of the machine has revolutionised in a relatively short period the commercial customs of the world, and the capitalists now dominate the aristocracy politically and financially. Therefore, the military functions in the interest of the capitalist class, and the wars that used to be waged under the auspices of the aristocracy or religion, are now fought for the conquest of markets for the over production of manufactured articles. The remnants of the aristocratic religious forces have now formed a compromise with the capitalists in this respect, for their delusive forces are pitted together under the heading of Patriotism, and history is taught to this time, compulsory in public schools.

This capitalist education must naturally reflect back upon the capitalist through economic determinism from which the true education of the working class will evolve, for the machine-process solves naturally the dilemmas which the average working man is struggling with.

With the system removing the skilled artisan and the middle class, and the increasing productivity of the machine daily increasing the members of unemployed and ever widening the gulf between labor and capital, the working class will be compelled to unite, and with a true education in economics and biology the overthrow of the system is inevitable.

He could assure every working man that war was his enemy—that war, and the preparation for war, and warlike men were opposed to his interests. War had always been the nursing mother of imperialism; always the drawback, if not the death, to democracies. If there was one evil which especially beset England, it was the spreading of what some people called jingoism—the spreading of a warlike spirit among certain classes. It was a sort of spirit the terrible consequences of which could not be exaggerated.—Jesse Collings.

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Others' Thoughts.

Though it is the working class which makes all the world's clothing, it is the working class which goes shabby.

Though it is the working class which produces all the world's food, it is the working class which goes hungry.

Though it is the working class which builds all the world's houses, it is the working class which goes shelterless in these panicky times.

Though it is the working class which fights all the world's wars, it is not the working class which profits by them.

Though it is the working class which maintains all the world's colleges, it is not the working class who are taught in them.

Though it is the working class which produces all the world's wealth, it is not the working class which enjoys most of it.

But this sort of talk promotes that evil called "class-consciousness."

—William Restelle.

* * *

The element of property, which has controlled society to a great extent during the comparatively short period of civilisation, has given mankind despotism, imperialism, monarchy, privileged classes, and finally representative democracy. It has also made the career of the civilised nations essentially a property-making career. But when the intelligence of mankind rises to the height of the great question of abstract rights of property to the state, as well as the rights of persons to property, a modification of the present order of things may be expected. The nature of the coming changes it may be impossible to conceive; but it seems probable that a democracy, once universal in a rudimentary form and repressed in many civilised states, is destined to become again universal and supreme.—Morgan, "Ancient Society."

* * *

The Survival of the Unscrupulous.

The student of social problems cannot doubt that insecurity of livelihood is more widespread now than ever before in history. In even the most prosperous times there is, in all civilised centers, a vast mass of poverty, want and degradation; while during the frequently recurring depressions of trade, multitudes are forced to the verge of starvation. The wealth created by the producers is not retained by them; the process of trading class industrialism divert a great part of it into other hands. Fraud and deception are fostered and prevail in all activities. A fierce and unremitting battle is waged, wherein, as a rule, every man must strive to get the advantage of his fellow, wherein the cunning and strong are victors and the weaker and more scrupulous are blotted out and eliminated.—W. J. Ghent.

* * *

THE IDEAL STATE.

To the Socialist thinker, the ideal State is pictured as a form of social organisation in which every individual will enjoy the greatest possible freedom for self-development and individual initiative; and in which governmental authority will be reduced to that minimum which ensures and preserves a similar right to all other individuals.

To every individual there should be guaranteed a right to full and free self-development and expression; it cannot be an absolute right, but one which is subject to such restrictions as may be necessary to safeguard the same rights of another individual or of society as a whole.

Absolute personal liberty is quite impossible, as it would be incompatible with social liberty, and to grant it to one individual would be the equivalent of denying it to others. In fact, liberty in the State presents the same difficulties as liberty in the family. J. Stuart Mill says: "The liberty of each is bounded by the like liberty of all."

Bearing in mind the dual forces which serve as the motives of individual and collective action, it will be seen that the function of social government is to ensure equal opportunities of full development to all its diversely constituted and endowed individuals, and at the same time to maintain the principal of equal obligations to Society on the part of every individual.

The liberty of Socialism will be the liberty of a man to fulfil his true being—the being which has ends that are social and related to Society, and that are not merely personal. But this cannot be obtained until the economic conditions which make it possible are created.

The individual is free only in so far as his circumstances allow him to be free, and a man dependent on the will of another cannot be free.

If liberty is conditioned, the persons who control the conditions control liberty; hence a man possessing the power to withhold sustenance from another holds the conditions of that man's freedom.

Those whose livelihood depends on the working of an economic machine are not free, but under Socialism liberty will be an economic liberty. Hence the most characteristic liberties of the Socialist State will be determined by the ability to prevent the economic conditions of liberty from passing under the control of a few.—James R. Barr.

De Leon on Marx.

"The Cold Steel of Marxian Science."

(Re-printed from the "Weekly People," New York.)

Above the dust raised by the recent speeches of Vice-President Marshall, the answers attempted by his critics, his replies, rejoinders and surrejoinders on the subject of "the rich"—above that thick dust there rises, majestic, the giant intellectual figure of Karl Marx—above the confused din of the confused controversy there is heard, clear as a bell, the scientific note of Marxism.

The Labor Movement, or be it the Social Question, is not a phenomenon of date as recent in America as it would seem. It arose about nearly ninety years ago. Nevertheless, first the war with Mexico and thereby opening of further and vast natural oportunities; thereupon the discovery of gold in California; the Civil War in the Sixties; the subsequent acquisition of the Hawaiian Islands; the speedily following discovery of gold in Alaska; then the war with Spain and the consequent annexation of Porto Rico on the Atlantic and of the broader acres of the Philippines on the Pacific; last, not least, the Canal venture on the Isthmus—these not to mention minor intermediary incidents, were the forces of varying power, recurring at intervals of varying length, that successively "laid upon the table" the motion of the Social Question which was first made in the Twenties of last century. To be sure, each successive time the motion was supposed to be permanently "tabled", yet was it as regularly and persistently again "taken from the table" at each successively recurring interval—taken from the table with an ever increasing "vote" in the affirmative, until now the slimness of the "vote" in the negative may be gauged by the insignificance of the only two States carried last November by Mr. Taft. To-day the motion is now in permanence "before the house;" it is the only motion.

Epoch-marking in the discussion was the book of Edward Bellamy, "Looking Backward"—a curious work on social science, seeing its teachings were threaded with a love story; a unique romance, seeing it was essentially sociologic. Down to the Nationalist Movement, to which "Looking Backward" gave the impulse in 1889, and since the days of Thomas Skidmore, which may be said to have seen the tangible start of the Social Question, the motion presented by the same bore two characteristics—the distinct note of Revolution, and glaring crudity of thought. The Nationalist Movement was the connecting link between the crude, though Revolutionary Past, and the Revolutionary, but no longer crude, Present. The difference consisted in the Marxism that stamps the present.

From the older, hence more experienced civilisation of Europe, the breath of Collectivism was breathed into the land. With the device "Proletarians of all countries, unite!" Collectivism itself had cast off the early Communistic vestiges with which it was at first clothed and Marxism made its appearance here as Socialism, as the compilation of the economic, ethnic and sociologic principles around which a vast Movement was crystallising on the opposite shores of the Atlantic.

It goes without saying that the appearance of Marxism in America denoted a ripening of social conditions away from the conditions known to the "Revolutionary Fathers." In the measure that Evolution was ploughing the field for Revolution, and in the measure that Evolution was recruiting, even organising, the forces for the Social Revolution, the Capitalist Class "threw up breastworks"—met the arguments of the approaching Revolution with counter arguments. The crudities of the arguments of the pre-Marxian days furnished the counter-arguments with welcome handles. The "handles" grew fewer and fewer in the measure that Marxism "took possession." From year to year the clash narrowed down more and more to Marxism and anti-Marxism. To-day it is Marxism against the "field," or, "the field" against Marxism, the multitudinous anti-Marxist theories making common cause against Marxism.

Which is right; hence, to which belongs the future?

Although the dictum of John Stuart Mill "Social science is not an exact science"—is more sweeping than the facts warrant, this much is true: Social science is not, like the exact sciences, subject to demonstration in advance. Is, then, man left wholly without guidance, condemned to flounder about in the wilderness, and by accident only to strike the path that leads out of the woods? Not at all—at least not our generation.

Although not directly demonstrable, like a proposition in Euclid, sociologic theories are more or less quickly amenable to a touch stone that is the test of SCIENCE. What is the touch-stone? It is Prescience—the power to foresee. Not [illegible] but numerous manifestations [illegible] one of the sociologic theories advanced to-day but has lived long enough to be brought to the touch—has it foreseen correctly? has it not? If it has, it is scientific, and true; if it has not, it is nonsense and false. If it has foreseen correctly, then may it be safely banked upon as a cardinal principle, like any mathematical theorem; if it has not foreseen correctly, then should it be discarded as a chimera.

Brought to the touch, is Marxism scientific?

Marxism is the sociologic tenet, which, synthetically combining ethnology and political economy, and, proceeding from the theory of the Law of Value, established by itself, follows the Law through at the conclusion that the material goal of civilised existence is an abundance of wealth for all producible and produced without arduous toil by any; that the social structure, requisite to reach the goal, is dictated by the progressive mechanism of wealth production, that social structure being the Co-operative Commonwealth—a commonwealth which substitutes "political government," government by political agents, with "industrial government," government by the representatives of the organised useful industries of the Nation; and that broadening and deepening mass-pauperisation, with the consequent enslavement to an ever more plethorically wealthy economic oligarchy, is the inevitable outcome of the continued private ownership of the natural and social requisites for production.

Thus does Marxism foresee and foretell.

How does anti-Marxism?

Anti-Marxism foretells that the social and political institutions raised by The Fathers will be forever; it maintains that they are the last word of socio-political evolution, and it surmounts the Constitution with the motto: "Esto pertetua"—so shall it be for evermore.

Anti-Marxism—unmindful of the warning of James Madison that the time would come when a majority of our people would be propertyless and without the hope of acquiring property—foretells that involuntary poverty is a phenomenon impossible under the Stars and Stripes.

Anti-Marxism, speaking through the mouth of the A. F. of L., asserts the present, and foretells the continued "brotherly relations" between Capital and Labor.

Anti-Marxism, speaking through Protection, foretells prosperity from a high tariff and dear goods, profited from by Brother Labor and Brother Capital alike.

Anti-Marxism, speaking through Free Trade, foretells prosperity from a low tariff and cheap goods, a bountifulness to be shared in reciprocity by Brother Labor and Brother Capital.

Anti-Marxism, speaking through Finance, foretells universal well-being, one day from a gold standard; another day from a silver standard; now from "an elastic currency."

Anti-Marxism, speaking through its ecclesiastics, foretells peace on earth from "godliness," and denounces as "ungodly the theorisers who maintain the existence of classes and class war.

Unnecessary to extend the list. Whatever the special complexion of the Anti-Marxist, one basic feature all have in common, instinctively in common—a veritable Free Masonry, all reject the Marxian Law of Value, along with its consequent theory of the unbridgeable irreconcilable and irrepressible Struggle of Classes, UPON THE REJECTION OF WHICH EACH PLANTS HIS SPECIAL THEORY, speedily to see the prognostics drawn therefrom come to grief. They prove better things; with the regularity of clockwork worse has followed and is following, as illustrated, just now, by the spasms of both Vice-President Marshall and all his bourgeois critics.

Events refute anti-Marxism, and demonstrate it the opposite of science. From each recurring refutation of Anti-Marxism, and demonstration of its unscientific foundation and spirit, Marxism itself rises re-confirmed; its scientific merits re-demonstrated; taller in inches, stronger of voice, with ever more ears catching its vibrant, clear note; ever more hearts warming and minds rescued from the Slough of Despond by the lofty sentiments its truths inspire; ever larger masses marshalling under its banner.

In the meantime, official economists, and other pensionaries of capitalism, writhing with the cold steel of Marxian science in the vitals of their theories, hide their rage in the wrinkle of a sneer at Marx.

"Childhood."

By Eugene V. Debs.

What emotions the recollection of childhood inspires, and how priceless its treasured memories in our advancing and declining years!

Laughing eyes and curly hair, little brown hand and bare feet, innocent and care-free, trusting and loving, tender and pure, what an elevating and satisfying influence these little gods have upon our maturer years!

Childhood! What a holy theme! Flowers they are, with souls in them, and if on this earth man has a sacred charge, a solemn obligation, it is to these buds and blossoms of humanity.

Yet how many of them are prematurely plucked, fade and die and are trampled in the mire. Many millions of them have been snatched from the cradle and stolen from their play to be fed to the forces that turn a workingman's blood into a capitalist's gold and many millions of others have been crushed and perverted into filth for the slums and food for the potter's field.

Childhood is the parting of the ways which lead to success or failure, honor or disgrace, life or death. Society is or ought to be profoundly concerned in the nature of the environment that is to mould the character and determine the career of its children, and any remissness in such duty is rebuked by the most painful of penalties and these are inflicted with increasing severity upon the people of the United States.

Childhood is the most precious charge of the family and the community, but our capitalist civilisation sacrifices it ruthlessly to satisfy its brutal lust for pelf and power, and the march of its conquest is stained with the blood of infants and paved with the puny bones of children.

What shall the harvest be?

The millions of children crushed and slain in the conquest of capitalism have not died in vain. From their little graves all over this fair land they are springing up as it were, against the system that murdered them and pronouncing upon it, in the name of God and humanity, the condemnation of death.

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The Australian Socialist Party.

NEWS AND NOTES.

MELBOURNE BRANCH.

A cold, wet stormy night made impossible the usual outdoor meeting at Richmond last Friday night. For a week or two these meetings are postponed. It is hoped more outdoor speakers will come forward for these propaganda meetings, which are doing good in spreading the message of Socialism. Richmond is a working-class centre, willing and ready to hear the truth about capitalism versus labor.

A Russian member of this branch, on leaving Melbourne, has given a generous donation to the library fund. With it, Miss D. Phillips (hon. lib.) intended to add to the shelves Eugene Sue's fine work in 19 vols—"The Mysteries of the People" (translated from the French by Daimel de Leon), a history of the class struggle through the ages.

Mr. Jeffers, a single taxer, gave an interesting address on "Women and the Land," last Sunday, 17th inst. He spoke of the hard, dreary, desolate lives of women and children in the wilds of Gippsland (Vic.); the Western District and the Mallee in the same State; of the cow child slaves of New South Wales, and the hardships of women and children in the districts of Queensland, "40 miles from any railroad and 300 miles from the sea coast."

The lecturer declared himself utterly in revolt against the present system of society, and believed the cause to be land monopoly. Thousands of acres of valuable land in every State of Australia near sea ports, are held by a few monopolists, while people wanting to get on the land are driven inland into the back blocks.

Had land been taxed 40 or 50 years ago, these conditions would not obtain now. The only remedy for land monopoly was a tax on land values.

The lecturer answered a number of questions; and two members of this branch put the views of the Socialists on land values, showing also that not a land tax, but Socialism will end all the evils suffered by men, women and children, as detailed by Mr. Jeffers, both in Australia and elsewhere.

J. M., Press Corr.

NEWTOWN

Things have been moving along steadily. The meetings on Newtown Bridge have been well attended, considering the cold weather, and we have got into the pleasing habit of selling all our papers. We look forward to the time when we will be doing twice as many, and only hard work will place us there. The audiences have been manifesting keen interest in the meetings, and interjections and questions, in most cases, have been both witty and pertinent, the exceptions being those that we receive from the unimaginative, who really can't understand that they can climb out of that social misery muck-heap, misnamed modern society. However, those are the people we want to meet; and we must keep on plugging.

We intend to keep straight on in the future, as we have been doing in the past, viz., placing the true position before the toilers, and endeavoring to teach them to work their nut in their own interests, and we think it's about time, too.

P. DREW, Sec.

SYDNEY BRANCH.

The Sydney Branch has just bumped up against a new problem; in last week's report I mentioned that meetings was to be held in Park street on Saturday nights. On the first meeting being started, the police interfered, stating they had orders to close all street meetings; the same thing happened on Sunday night, and of course, if continued, it will not only effect propaganda, but will greatly reduce paper sales; besides which it will deal a fatal blow at free speech.

The course of action to be taken is not yet decided upon, but the general secretary will write to the Chief Secretary of Police, and upon receiving his reply, a definite line of action will be mapped out.

On Sunday night in the hall, Com. Pat. Drew lectured on "The Rise of Christianity," which was the first of a series entitled "Landmarks in European History," to be given at intervals of a few weeks. The second discourse is on "The Reformation," and the third "The French Revolution."

If the second or third lectures are anything like the first, they will be well worth hearing. Com. Drew kept his audience well interested and amused for 1¼ hours, and the applause at the conclusion of the address proved the appreciation of his hearers.

As we intend making a "Big Push" with paper selling all comrades willing to act as salesmen are asked to roll up; also as we mean to put up a fight for free speech, we shall be glad of all assistance we can get, as to quote that much misused phrase, "Unity is strength."

M. REARDON,
Min. Sec.

The receipt of a copy of this paper is an invitation to become a subscriber.

THE HUNS IN OUR MIDST.

From a thousand platforms we have been assured that the present war was a war for the preservation of Democratic Liberty. We have been told with fervid insistence that if the Germans came here we could say good-bye to the institutions we had fought for and won, viz., Freedom of Speech and Freedom of the Press.

Accepting these statements as truth, we can only assume that at last the Germans have beaten down the Allied forces and have landed their hordes upon Australian soil. All the facts go to prove that **The Huns are in our midst.** The introduction of the censorship was the first step, and one which practically abolished **Freedom of the Press,** and now an insidious attempt is being made to rob us of the last vestage of liberty we have left—**Freedom of Speech.**

Readers will remember that when the so-called Labor paper was in power a similar attempt was made to crush the movement, and as the result of a Free Speech Fight, during which several comrades "did time," we were successful in forcing renegade George Black to concede us certain spots in the city and suburbs where we could hold open air meetings. One of these places was Park street, in the centre of the city, and some of our most effective propaganda has been done on that spot. Splendid meetings have been held, characterised at all times by ordliness and by the intellectual type of the audience.

On Saturday night last our speakers attempted to hold a meeting, and were immediately informed by the police that we would be no longer allowed to speak at that place. Enquiries elicited the fact that we could not speak anywhere in the city, as it caused a breach of some Act or other, which says "that no one shall cause a meeting to collect and interfere with pedestrian traffic." This in spite of the fact that certain spots have been allotted for the purpose of open air meetings, and that all varieties of wowsers and Bible-bangers are still permitted to hold forth.

The Chief Secretary has been communicated with on the matter, and we are awaiting a reply before we take definite action in the matter.

The move is significant. The revolts in Europe have resulted in an awakened interest in the movement in Australia, and the increasing size of our crowds both out and indoor, indicate that the Socialist movement is rapidly coming into its own. The master class, unable to meet our arguments, and fearing lest the workers should wake up and put an end to their parasitical existence, have fallen back on the historical methods of the robber class of all ages—repression by force.

The matter cannot be allowed to stop here. The Huns must be beaten back. We appeal to all who believe in liberty of speech and thought, all opponents of oppression, to line up and support us both financially, morally, physically, and in any possible way they can. Next week we shall indicate what action we intend to take in the matter. Meanwhile prepare for action.

A. S. REARDON,
Gen. Sec.

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"Irish Working Class History."

A. S. P.

PRINCIPLES AND POLICY.

Objective.

The Social ownership and control of the means of production and distribution.

Statement of Principles.

The present form of Society rests on private ownership of the land and the machinery (tools) of production.

The owners of most of the land and machinery of production constitute what is economically known as the capitalist class. Hence the use of the term, "The capitalist form of society."

This form of ownership divides society in all countries into two distinct and opposing classes—the capitalist class and the working class.

The working class produces all the wealth of society, whilst it only receives sufficient to enable it to carry on production (i.e. a living wage). The rest of the wealth is appropriated by the capitalist class, and is known as surplus value.

Thus a conflict of interests is set up over the division of this wealth, each class striving to obtain possession of a greater portion. This conflict of interests begets a never-ceasing struggle known as the class war, some section or other of the working class being ever engaged in actual conflict.

Political Action and the State.

The struggle forces the workers to organise on the industrial field. But this organisation inevitably produces political consequences.

The State, that combination of legal, judicial and coercive forces, which is directed by parliament (the executive of the capitalist system), is the weapon with which the capitalist class defeats the workers on the industrial field. Finding themselves in conflict with the State, the workers are forced to find political expression for their economic organisations.

Inasmuch as industrial action produces its political reflex, the A.S.P. recognises the use of revolutionary political action on the above basis, as distinct from the palliative-mongering parliamentarism of non-revolutionary parties, to be essential to the complete overthrow of the capitalist system.

Political action then is only of value to the working-class, so far as it truly reflects its organised industrial power.

As to Unionism.

The A.S.P. aims and declares for Industrial Unionism as against craft or sectional unionism, for whereas the specialisation of the processes of production, the invention of machinery, and the concentration of ownership into fewer and fewer hands, makes craft unionism unable to cope with this economic development, and ever growing power of the emstage in the evolution of capitalist production, i.e., the organised abor expressions of lower forms of tools, the A.S.P. therefore declares that to-day this organisation has outlived its usefulness, and has created crafts and sections amongst the working class in the same industry, and this contradiction in industrial development allows one set of workers to be pitted against another set in the same industry, and industry against industry, thereby defeating one another when waging war against the encroachments of the capitalist class, with their superior and higher developed organisations. And in view of this economic development the working class must organise in such a manner as will correspond to the development of the tools of production.

The A.S.P. therefore affirms that industrial unionism in contradistinction to craft unionism is that form of organisation which is based upon the recognition of the class struggle, and through which all its members in one industry or in all industries, if necessary, can act as a unit on the industrial field.

The A.S.P. therefore endorses the 1916 preamble of the W.I.I.U.

A FALSE SUPPOSITION.

A false analogy has been drawn between the Darwinian struggle which the animals wage among themselves for the means of subsistence and reproduction and that which is let loose among the bourgeois for the distribution of wealth.

The qualties of strength, courage, agility, patience, ingeunity, etc., which assure victory to the animal, constitute integral parts of his organism, while the property which gives the bourgeois part of the wealth which he has not produced is not incorporated in his individuality.

This property may increase and thus procure for him a larger or smaller share without its increase or diminution being occasioned by the exercise of his physical or intellectual qualities.

At the very most it might be said that trickery, intrigue, charlatanism, in a word, the lowest mental qualities, permit the bourgeois to take a part larger than that which the value of his capital authorises him to take in; in that case he pilfers from his bourgeois brothers.

If, then, the struggle for life can in a number of cases be a cause for progress among animals, the struggle for wealth is a cause for degeneracy for the bourgeois.—Paul Lafargue.

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Ancient Lowly—C. Osborne Ward; 2 vols., cloth, 16/-; posted 16/6.

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